

القواعد
للكتابة الأولى
مع الشرح باللغة الإنجليزية

**The Rules for Book 1
With an explanation in the
English language**

كتبه المقداران إلى الله
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْأَسْمَاءُ الْإِشَارَةُ {}

Demonstrative Pronouns

هذا. هذه. هذانِ. هاتانِ. هؤلَاءِ. للقَرِيبِ.
ذلكَ. تلكَ. ذانكَ. تانكَ. أُولئِكَ. للبعِيدِ.

The **أَسْمَاءُ الْإِشَارَةُ**, demonstrative pronouns are similar to the English 'that' , 'this' and they are of two types; **للقرِيب** for things which are close, and **للبعِيد** for things at a distance. Unlike in English, demonstrative pronouns in Arabic have a different form for singular, dual, and plural, and they also change to correspond to the gender of the noun. So if the noun is feminine then the demonstrative pronoun is also feminine, however there are a few exceptions to this rule, as indicated below.

The demonstrative pronouns (for near):

- | | |
|--|--|
| <p>هذا : This is (for masculine singular)</p> <p>هذه : This is (for feminine singular or plural irrational)</p> <p>هذان : These are (for dual masculine)</p> <p>هاتان : These are (for dual feminine)</p> <p>هؤلاء : These are (for plural masculine or feminine)</p> | 
لِقَرِيبٍ
for things which are near |
|--|--|

The demonstrative pronouns (for far):

- | | |
|---|---|
| <p>ذلك : That is (for masculine singular)</p> <p>ذلك : That is (for feminine singular or plural irrational)</p> <p>ذنانك : Those are (for dual masculine)</p> <p>تنانك : Those are (for dual feminine)</p> <p>أولئك : Those are (for plural masculine or feminine)</p> | 
لِبَعِيدٍ
for things which are far |
|---|---|

Examples

أمثلة:

<p>هذا رَجُلٌ (للْمُذَكَّرِ مُفَرَّدٌ - عَاقِلٌ)</p> <p>This is a man (for masculine singular-rational)</p>	<p>هذا كِتابٌ (للْمُذَكَّرِ مُفَرَّدٌ - غَيْرُ عَاقِلٌ)</p> <p>This is a book (for masculine singular-irrational)</p>
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هذا:

هذه إمرأةٌ
 (المؤنث مفرد - عاقل)

هذه سيارةٌ
 (المؤنث مفرد - غير عاقل)

This is a woman
 (For feminine singular-rational)

This is a car
 (For feminine singular-irrational)

هذه :

هذان عالِمان
 (المذكر مثنى - عاقل)
 These are scholars
 (For masculine dual-rational)

هذان قلماً
 (المذكر مثنى - غير عاقل)
 These are pens
 (For masculine dual-irrational)

هذان :

هاتان مُسْلِمَاتٍ.
 (المؤنث مثنى - عاقل)
 These are Muslims
 (For feminine dual-rational)

هاتان بَقَرَاتٍ.
 (المؤنث مثنى - غير عاقل)
 These are cows
 (For feminine dual-irrational)

هاتان :

هؤلاء:

هؤلاء مسلماتٌ
(المؤنث جمع - عاقل)

هؤلاء مسلمونَ
(المذكر جمع - عاقل)

These are Muslims
(For feminine plural-rational) These are Muslims
(For masculine plural-rational)

وَيَجُوزُ كَذَلِكَ لِغَيْرِ عَاقِلٍ. مِثَالٌ: **هؤلاء كَلِمَاتٌ**. وَهَذَا قَلِيلٌ.

هؤلاء is likewise allowed for irrational (nouns) but this is rare. For example:

هؤلاء كَلِمَاتٌ
These words

ذلك:

ذلك مهندسٌ
(المذكر مفرد - عاقل)

ذلك نَجْمٌ
(المذكر مفرد - غير عاقل)

That is engineer
(for masculine singular-rational) That is a star
(for masculine singular-irrational)

تَلِكَ مُرَضَّةٌ

(الْمُؤْنَثُ مُفَرَّدٌ - عَاقِلٌ)

تَلِكَ ثَلاجَةٌ

(الْمُؤْنَثُ مُفَرَّدٌ - غَيْرُ عَاقِلٍ)

That is a nurse

(For feminine singular-rational)

That is a fridge

(For feminine singular-irrational)

تَلِكَ :

وَ يَجُوزُ كَذَلِكَ لِتَلِكَ (جَمْعٌ عَاقِلٌ) كَمَا فِي التَّزِيلِ {تَلِكَ الرُّسُلُ} وَ هَذَا قَلِيلٌ.

تَلِكَ is like wise allowed for plural rational like what is in the revelation, (*those messengers*) but this is rare.

ذَانِكَ فَلَاحَانِ

(الْمُذَكَّرُ مُثَنَّى - عَاقِلٌ)

ذَانِكَ دَفْتَرَانِ

(الْمُذَكَّرُ مُثَنَّى - غَيْرُ عَاقِلٍ)

Those are farmers

(For masculine dual-rational)

Those are notebooks

(For masculine dual-irrational)

ذَانِكَ :

تَانِكَ مُدَرَّسَانِ

(الْمُؤْنَثُ مُثَنَّى - عَاقِلٌ)

تَانِكَ مِسْطَرَاتَانِ

(الْمُؤْنَثُ مُثَنَّى - غَيْرُ عَاقِلٍ)

تَانِكَ :

Those are teachers

(For feminine dual-rational)

Those are rulers

(For feminine dual-irrational)

أولئك مُسْلِمَاتٌ

(الْمُؤْنَث جَمْعٌ - عَاقِلٌ)

Those are Muslims

(For feminine plural-rational)

أولئك مُسْلِمُونَ

(الْمُذْكَر جَمْعٌ - عَاقِلٌ)

أولئك :

Those are Muslims

(For masculine plural-rational)

وَ يَجُوزُ كَذَالِكَ لِغَيْرِ عَاقِلٍ كَمَا فِي قَوْلِهِ تَعَالَى:

{إِنَّ السَّمْعَ وَ الْبَصَرَ وَ الْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْتُوْلًا}

أولئك

Is likewise allowed for irrational (nouns) like what is in
the speech of The Most High: (translated meaning)

(Verily the hearing and the sight and the heart, of each of **those**
you will be questioned)

مُضَافٌ وَ مُضَافٌ إِلَيْهِ {

Possessed and possessor

To show belonging in Arabic we use the possessive construction. This consists of two parts. **The possessed** مُضَافٌ , which appears first and **the possessor** مُضَافٌ إِلَيْهِ , which follows straight after. The مُضَافٌ takes a damma, depending on its function in a sentence and the مُضَافٌ إِلَيْهِ takes a kasra. It is important to note that the مُضَافٌ can never take an alif or laam or a tanween whereas the مُضَافٌ إِلَيْهِ can do so.

أمثلة:

Examples

The teacher's
book

Haamid's book

كتابُ المُدَرِّسِ

كتابُ حامِدٍ

↑ ↑
مضافٌ إِلَيْهِ
Possessor مُضَافٌ
Possessed

↑ ↑
مضافٌ إِلَيْهِ
Possessor مُضَافٌ
Possessed

(بِالْفِي وَ الْلَّامِ:

مَنْعُوتٌ وَ نَعْتٌ

Adjective and qualifying noun

The adjective in Arabic follows the noun it qualifies, unlike in English it comes after the noun. The adjective in Arabic is called the **نَعْتٌ** and the noun it qualifies is referred to as the **مَنْعُوتٌ** (the qualifying noun). The **نَعْتٌ** follows the **مَنْعُوتٌ** in its gender (masculine and feminine), in its definite and indefiniteness, and like wise in its case.

Example

مثال:

A new house

The new house

بَيْتٌ جَدِيدٌ.

↑ ↑
مَنْعُوتٌ نَعْتُ

Adjective qualifying noun

بِدُونِ الْأَلِفِ وَ الْلَّامِ

(Without alif and laam)

الْبَيْتُ الْجَدِيدُ.

↑ ↑
مَنْعُوتٌ نَعْتُ

Adjective qualifying noun

بِالْأَلِفِ وَ الْلَّامِ

(With alif and laam)

{حَرْفُ النَّدَاءِ وَ الْمُنَادَى}

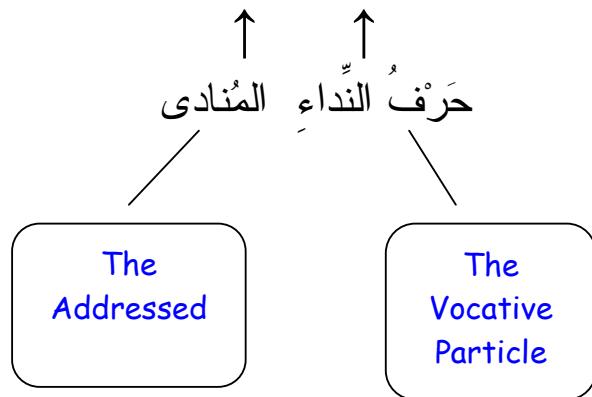
The Vocative particle
and the Addressed

To call upon someone in Arabic you use the vocative particle حَرْفُ النَّدَاءِ ,

which is يَا , equivalent to the English oh. The noun that comes after it is called the المُنَادَى (the addressed), and it takes a single damma regardless of gender.

Oh Yaasir!

مثال: ياسِرُ يا



حُرُوفُ الْجَرِّ

The Genitive prepositions

لِ . فِي . عَلَى . مِنْ . بِ . إِلَى .

Arabic nouns have endings to show their function in a sentence. The normal ending of a noun is ^{هـ}damma, and the case of it is called مَرْفُوعٌ (Nominative). However, when the noun is proceeded by any of the حُرُوفُ الْجَرِّ (genitive prepositions) it changes to a kasra and its case is no longer مَرْفُوعٌ (Nominative) instead it becomes مَجْرُورٌ (Genitive).

The Genitive prepositions are:

لِ : For (used for belonging)

فِي : In

عَلَى : On

مِنْ : From

بِ : By/at

إِلَى : To

Examples:

لِ : مثال

هذا الكتاب لِمُحَمَّدٍ.

This book is **for** Muhammad

فِي : مثال

المُدَرِّسُ فِي الْفَصْلِ.

The teacher is **in** the class.

عَلَى : مثال

السَّاعَةُ عَلَى المَكْتَبِ.

The watch is **on** the desk

مِنْ : مثال

زَيْنَبُ مِنْ اليابانِ.

Zaynab is **from** Japan.

بِ : مثال

أَنَا طَالِبٌ بِالجَامِعَةِ.

I am a student **at** the university

إِلَى : مثال

ذَهَبَ حَامِدٌ إِلَى الْمَسْجِدِ

Haamid went to the masjid

{الإِسْمُ الْمَقْصُورُ}

A noun which is ismul maqsoor, has an 'aa' sound ending. The ending vowels of these nouns remain constant, despite their change in function. For example, if they are preceded by a genitive preposition (Harful Jarr), which would cause them to take a kasra, they remain unaffected.

مثال:

The hospital

الْمُسْتَشْفَى

America

أَمْرِيْكَى

Musa

مُوسَى

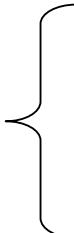
Zakariyya

زَكَرِيَّا

Germany

الْمَانِي

فَلَا يَتَغَيَّرُ أَخْرُ الْإِسْمِ
The end case of the noun
does not change



مثال:

لِمُوسَىٰ . إِلَىٰ أَمْرِيْكَىٰ . فِي الْمُسْتَشْفَىٰ .



...for Musa



...to America



...in the hospital

{الأَسْمَاءُ الْمَوْصُولَةُ}

The Relative pronouns

الَّذِي . الَّذَانِ . الَّذِينَ . لِلْمَذَكَّرِ .
الَّتِي . الَّتَّانِ . الَّتِي أَو الَّتِي . لِلْمُؤْنَثِ .

The Relative pronouns, **الأَسْمَاءُ الْمَوْصُولَةُ** have the meaning of 'which', 'who', and differ in their form to correspond to the correct gender. They also differ to correspond to the singular, dual and plural noun. Note that the pronoun **الَّتِي** is also used for plural irrational nouns (ghayru 'aaqilin). Objects, animals and concepts are classified as irrational nouns whilst rational include; humans, angels and devils.

The Relative pronouns are (for masculine):

الَّذِي : Who/which (for singular masculine rational and irrational)

الَّذَانِ : Who/which (for dual masculine rational and irrational)

الَّذِينَ : Who (for plural masculine rational only)

الَّتِي : Who/which (for singular feminine rational and plural masculine and feminine irrational)

الَّتَّانِ : Who/which (for dual feminine rational and irrational)

الَّاتِيُّ أو الَّاتِيَّ : Who (for plural feminine rational only)

لِلْمُذَكَّرِ
For masculine

لِلْمُؤْنَثِ
For feminine

مثال: Example

الرَّجُلُ الَّذِي خَرَجَ مِنَ الْمَسْجِدِ تاجرٌ شَهِيرٌ.
The man **who** left the masjid is a famous merchant.

For masculine singular rational

(مُذَكَّرٌ. مُفْرَدٌ. عَاقِلٌ)

الَّذِي:

الذِّي:

الكتابُ الذِّي عَلَى المَكْتَبِ لِلْمُدْرِسِ.

The book, which is on the desk, belongs to the teacher.

For masculine singular irrational

(مُذَكَّرٌ. مُفْرَدٌ. غَيْرُ عَاقِلٍ)

المُدَرِّسَانِ الذَّانِ ذَهَبَا إِلَى الْفَصْلِ جَدِيدِانِ.

The teachers **who** went to the classroom, are new.

For masculine dual rational

(مُذَكَّرٌ. مُثَنَّىٌ. عَاقِلٌ)

الذَّانِ:

القَلَمَانِ الذَّانِ فِي حَقِيقَتِي قَدِيمَانِ

The pens, which are in my bag, are old.

For masculine dual irrational

(مُذَكَّرٌ. مُثَنَّىٌ. غَيْرُ عَاقِلٍ)

المهندسون **الذين** خرّجوا من المطعم من تركيا.

The engineers **who** left the restaurant are from Turkey.

For masculine plural rational

(مذكرٌ جمْعٌ عاقلٌ)

الذين :

المرأة **التي** ذهبت إلى المدرسة مديرَةً.

The woman **who** went to the school is a headmistress

For feminine singular rational

(مؤنثٌ مفردٌ عاقلٌ)

التي :

المسطرة **التي** على المكتب لمحمدٍ.

The ruler, which is on the desk, belongs to Muhammad.

For feminine singular irrational

(مؤنثٌ مفردٌ غيرٌ عاقلٌ)

الحُمُرُ الَّتِي فِي الْحَقْلِ لِلْفَلَاحِ.

The donkeys, which are in the field, belong to the farmer.

For masculine plural irrational

(مُذَكَّرٌ. جَمْعٌ. غَيْرُ عَاقِلٍ)

السَّيَارَاتُانِ التَّانِ أَمَامَ الْمَسْجِدِ لِلْوَزِيرِ.

The cars, which are in front of the masjid, belong to the minister.

For feminine dual irrational

(مُؤَنَّثٌ. مُثَنَّى. غَيْرُ عَاقِلٍ)

التَّانِ:

الْطَّالِبَاتُانِ التَّانِ خَرَجْتَاهُ مِنَ الْمَدْرَسَةِ مِنْ إِنْجْلِتَرَا.

The students, who left from the school, are from England.

For feminine dual rational

(مُؤَنَّثٌ. مُثَنَّى. عَاقِلٌ)

الْمُسْلِمَاتُ الَّتِي ذَهَبْنَ إِلَى السُّوقِ مُدَرِّسَاتٍ مِّنْ أَلمانيا.

The Muslims **who** went to the market, are teachers from Germany.

For feminine plural rational

(مؤنث. جمع. عاقل)

الَّتِي:

الْمُسْلِمَاتُ الَّتِي ذَهَبْنَ إِلَى السُّوقِ مُدَرِّسَاتٍ مِّنْ أَلمانيا.

The Muslims **who** went to the market, are teachers from Germany.

For feminine plural rational

الَّتِي:

{ لَامُ التَّعْرِيفِ }

The laam of definiteness

A noun that has tanween, the indefinite article, is referred to as indefinite. The Tanween is the double vowel that you find at the end of a noun (look at the first example below). Its equivalent in English is 'A'. In Arabic to make a noun definite we add on the alif and laam. The laam here is called the لَامُ التَّعْرِيفِ, laam of definiteness.

Example

مِثَالٌ :

This house

This is a house

هذا الْبَيْتُ.

هذا بَيْتٌ.

لَامُ التَّعْرِيفِ

(The laam of definiteness)

{ الضَّمَائِرُ الْمُنْفَصِلَةُ }

The detached pronouns

أنا . نَحْنُ . أَنْتَ . أَنْتُمَا . أَنْتُمْ . أَنْتِ أَنْتُمَا .
 أَنْتُنَّ . هُوَ . هُمَا . هُمْ . هِيَ . هُمَا . هُنَّ

Pronouns are of two main categories: **الضَّمَائِرُ الْمُنْفَصِلَةُ**, the detached pronouns and **الضَّمَائِرُ الْمُتَّصِلَةُ**, the attached pronouns. The pronouns in this category are detached pronouns. Detached pronouns give the meaning 'he' 'she' 'they' etc and even 'it'. They are divided into 3 types: for first person, second person, and third person, in each of these categories they differ in form. Please note unlike in English, pronouns in Arabic have a different form for dual and plural.

They are:

لِلْمُتَكَلِّمِينَ : For first person (masculine or feminine)



I : أناً

We : نَحْنُ

نَحْنُ طُلَّابٌ

We are students

(جَمْعٌ وَ مُتَشَّنِّي)

أَنَا طَالِبٌ.

I am a student

(مُفْرَدٌ)

مثالٌ

لِلْمُخَاطَبِينَ : For Second person (**masculine**)



أَنْتَ : You (singular)

أَنْتُمَا : You (dual)

أَنْتُمْ : You (plural)

أَنْتَ طَالِبٌ

You are a student

(مُفْرَدٌ)

For masculine singular

أَنْتُمَا طَالِبَانِ.

You are students

(مُتَشَّنِّي)

For masculine dual

أَنْتُمْ طَلَّابٌ.

You are students

(جَمْعٌ)

For masculine plural

مثالٌ

لِلْمُخَاطَبَاتِ : For second person (feminine)

أَنْتَ : You (singular)

أَنْتُمَا : You (dual)

أَنْتُنَّ : You (plural)

أَنْتَ طَالِبَةٌ
You are a student

(مُؤْنَثٌ مُفْرَدٌ)
For feminine singular

أَنْتُمَا طَالِبَاتٍ
You are students

(مُؤْنَثٌ مُثْنَى)
For feminine dual

أَنْتُنَّ طَالِبَاتٍ
You are students

(مُؤْنَثٌ جَمْعٌ)
For feminine plural

مَثَلٌ

لِلْغَائِبِينَ : For third person (masculine)

هُوَ : He (singular)

هُمَا : They (dual)

هُمْ : They (plural)

هُوَ طَالِبٌ
He is a student

(مُفْرَدٌ)
For masculine singular

هُمَا طَالِبَانِ
They are students

(مُثْنَى)
For masculine dual

هُمْ طَلَابٌ.
They are
students

(جَمْعٌ)
For masculine plural

مَثَلٌ

لِلْغَائِبَاتِ :For third person (feminine)

هيَ : He (singular)

هُمَا : They (dual)

هُنَّ : They (plural)

هيَ طَالِبَةٌ
She is a student

(مُفْرَدٌ)
For feminine singular

هُمَا طَالِبَتَانِ
They are students

(مُشَتَّتٌ)
For feminine dual

هُنَّ طَالِبَاتٌ
They are
students

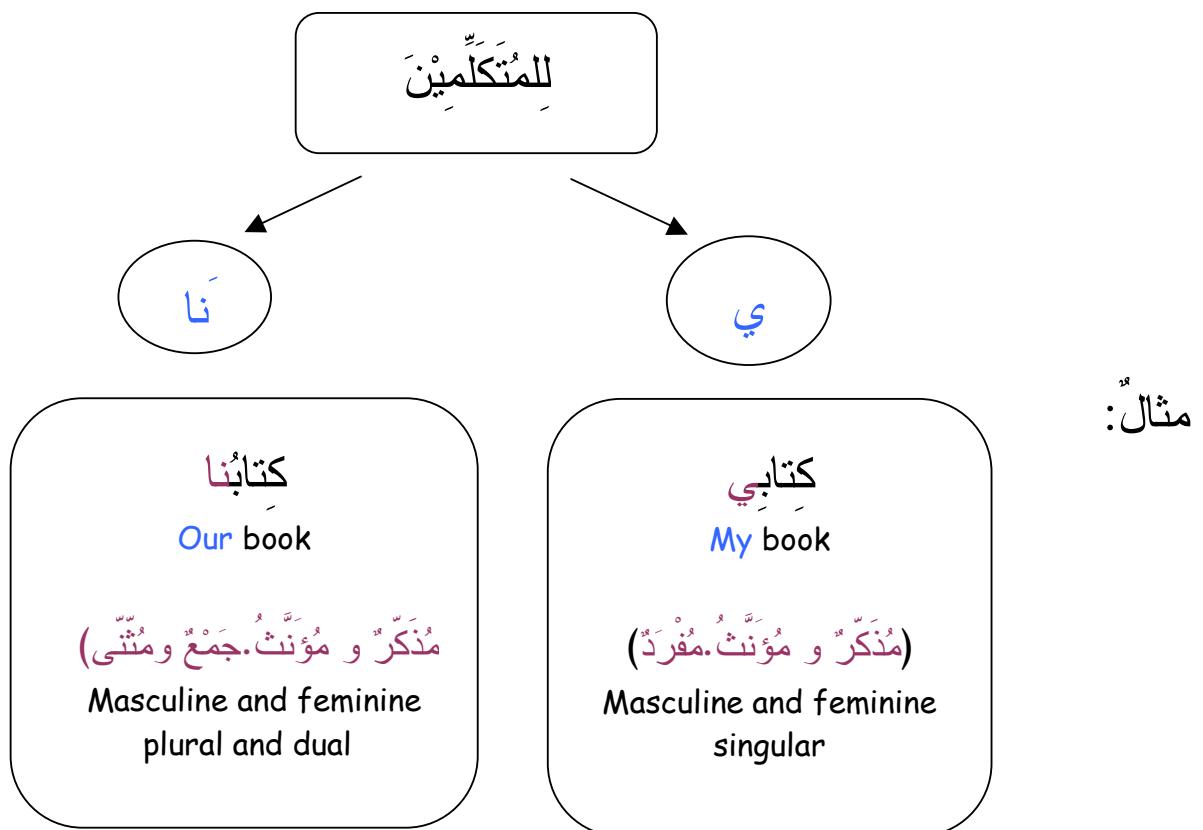
(جَمْعٌ)
For feminine plural

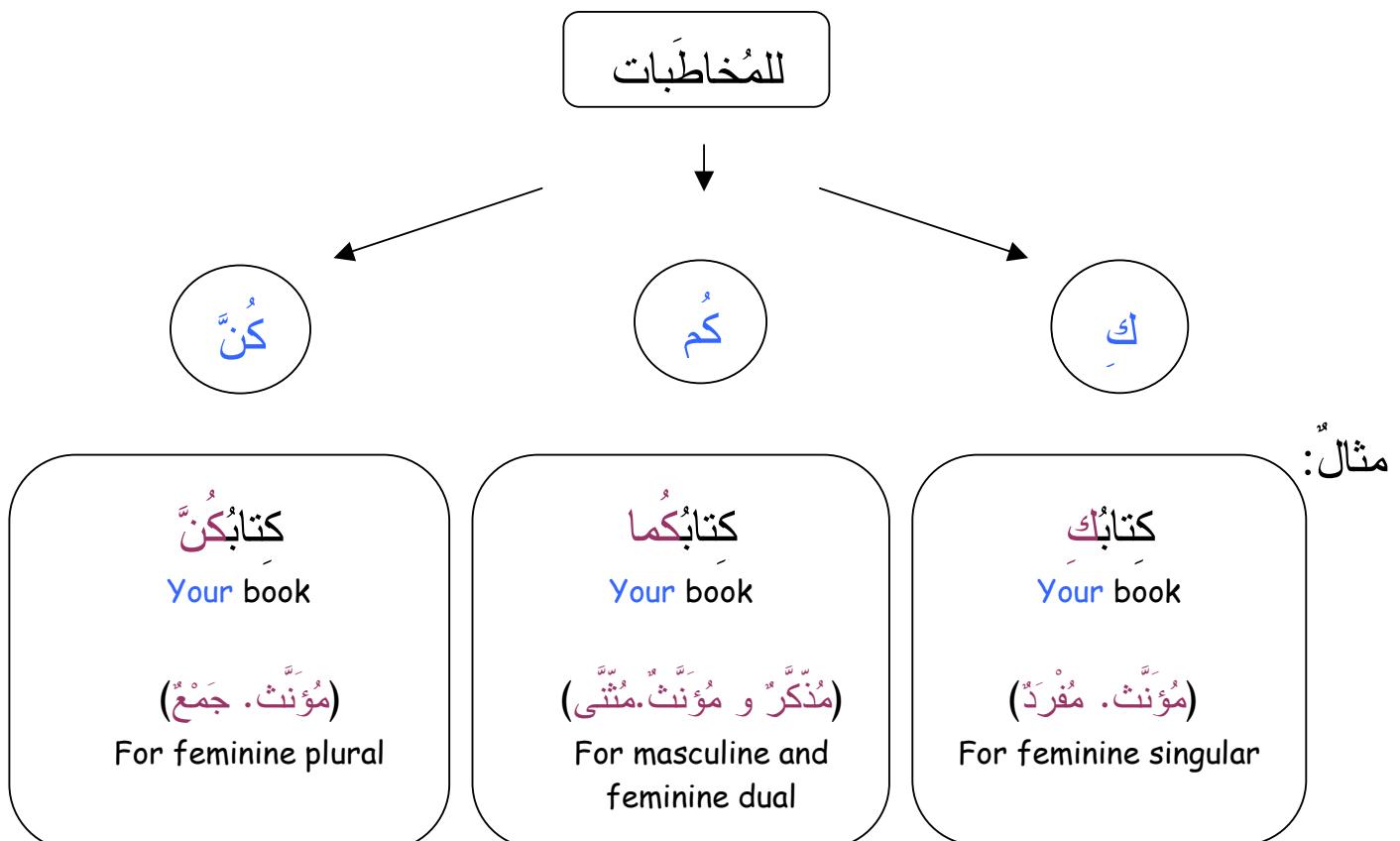
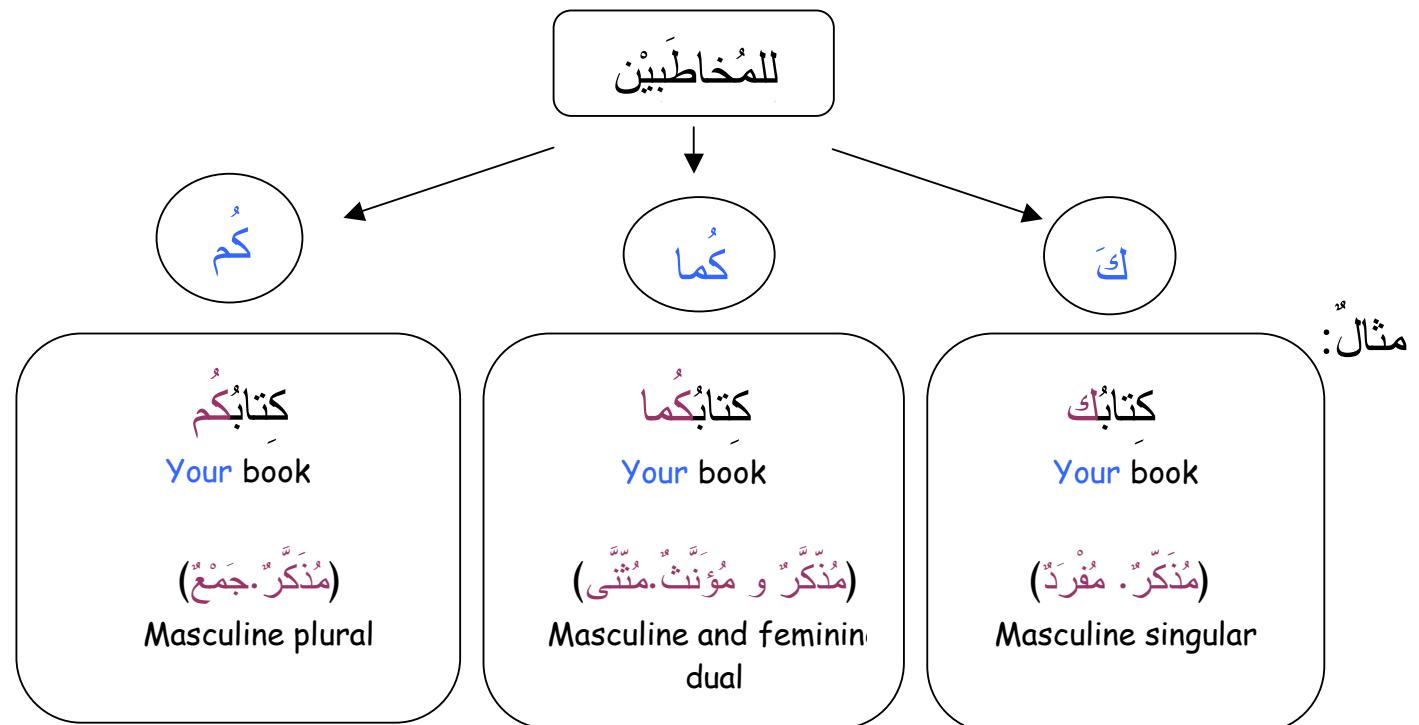
مَثَلٌ

{ الضَّمَائِرُ الْمُتَّصِّلَةُ }
The attached pronouns

نَا. يِ. لَكَ. كُمَا. كِمَا. كُنَّ
هُ. هُمَا. هُمْ. هَا. هُمَا. هُنَّ

As mentioned earlier Pronouns are of two categories: The Detached Pronouns and the Attached Pronouns. The category mentioned here is that of Attached Pronouns. Similarly Attached Pronouns are divided into 3 types: for first person, second person, and third person and within these categories they differ in form. The pronouns once again have a different form for dual and plural.





للغائبين

هُمْ

هُمَا

هُوَ

مثال:

كتابهُمْ

Their book

(مذكر جمع)

For masculine plural

كتابهُما

Their book

(مذكر مثنى)

For masculine dual

كتابهُ

His book

(مذكر. مفرد)

For masculine singular

للغائبات

هُنَّ

هُمَا

هَا

مثال:

كتابهُنَّ.

Their book

(مؤنث. جمع)

For feminine plural

كتابهُما

Their book

(مذكر و مؤنث مثنى)

For masculine and Feminine dual

كتابهَا

Her book

(مؤنث. مفرد)

For feminine singular

كَمِ الإِسْتِفَاهِيَّةِ وَ تَمْيِيزُهَا { }

The kam of interrogation
and its specification

Kam of interrogation comes before a noun and it is used for questioning. It gives the meaning how much/many. The noun that comes after it is called its tamyeez (specification) and it is always singular and takes the mansoob case (Accusative case). Please look at the example below.

Example

مثالٌ:

How many wheels
belong to the bike?

How many pens do
you have?

كَمْ عَجْلَةً لِلدرَاجَةِ؟

كَمْ قَلْمَانِيَّةً عَنْدَكَ؟

Its
specification
تمييزُها

The kam of
Interrogation
كَمِ الإِسْتِفَاهِيَّةِ

Its
specification
تمييزُها

The kam of
Interrogation
كَمِ الإِسْتِفَاهِيَّةِ

فَتَمْيِيزُ كَمْ دَائِمًاً مُفَرَّدٌ. مَخْتُومٌ بِالْأَلِفِ إِلَّا إِذَا كَانَ الْإِسْمُ مَخْتُومًا بِتَاءِ
الْمَرْبُوطَةِ.

The tamyeez (distinctive term) of kam is always singular.
It is ended with an alif, except when the noun ends with
the taa marboota (a closed taa)

الأفعال

Verbs

{ تاءُ التَّأْنِيْثِ }

The taa' of feminine form

Arabic verbs have a root, similar to English. Verbs are normally made up of three letters known as radicals. To make a verb represent the past tense certain letters are added at the end of the root (look at the examples below). The تاءُ التَّأْنِيْثِ is used to conjugate a verb to make it past tense, singular feminine third person. The نُونُ النَّسْوَةِ is used to conjugate a verb to make it past tense, plural feminine third person. Finally, the وَأُولُو الْجَمَاعَةِ is used to conjugate a verb so that it represents past tense, plural masculine third person. Please note these are just a few of the conjugated verbs.

مثالٌ:

خرَجَتْ الأمُّ مِنَ الْبَيْتِ . جَلَسَتْ الطَّالِبَةُ فِي الْفَصْلِ .

The mother left the house

The student sat in the classroom

{ نُونُ النِّسْوَةِ }

The noon of women form

Example

مثالٌ:

الْمُرْضَاتُ خَرَجْنَ مِنَ الْمُسْتَشْفِي . النِّسَاءُ ذَهَبْنَ إِلَى الْمَسْجِدِ .

The (female - pl.) nurses left the hospital

The women (pl.) went to the masjid

{ وَأُو الجَمَاعَةِ }

The waw of group form

مثال:

الحجّاج رجعوا من مكّة . الرّجال ذهبوا إلى المدرسة .

The pilgrims (male - pl.) returned from Mecca

The men (pl.) went to the school

{ العَدُّ وَ الْمَعْدُودُ }

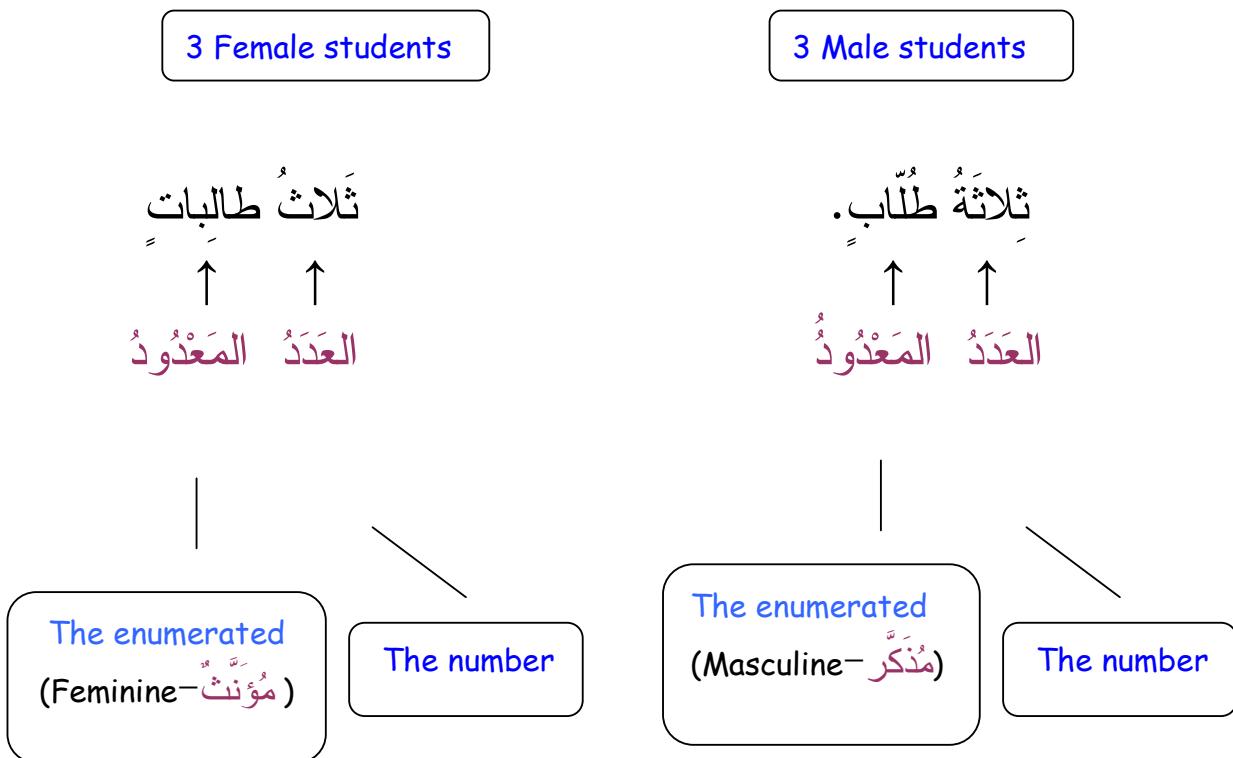
The number and the enumerated

(من ثلاثة إلى عشرة)

From 3 to 10

In Arabic, to construct a number two things are included; the العَدُّ (the number) and the المَعْدُودُ (the enumerated). The noun, which denotes the thing numbered, is called المَعْدُودُ and the number is called the العَدُّ. Unlike in English, Arabic numbers can be feminine or masculine. With regards to the numbers 3 to 10, if the المَعْدُودُ is feminine the العَدُّ is masculine and if the المَعْدُودُ is masculine the العَدُّ is feminine (opposites come together). Also the numbers from 3 to 10 follow the mudaaf and mudaafun ilaihi construction.

مثالٌ:



إذا كان المَعْدُودُ مُذَكَّرًا يَكُونُ الْعَدْدُ مُؤْنَثًا. وَ إِذَا كَانَ الْمَعْدُودُ مُؤْنَثًا فَيَكُونُ الْعَدْدُ مُذَكَّرًا. كَمَا هُوَ مُوضَّحُ فِي الْمِتَالِينِ.

When the enumerated is masculine then the number is feminine, and when the enumerated is feminine then the number is masculine, like what is clear in the two examples (above).

لِلْمَعْدُودِ الْمُذَكَّرِ

For the masculine enumerated

(٦)

(٥)

(٤)

(٣)

سَتَّةُ طُلَّابٍ.

خَمْسَةُ طُلَّابٍ

أَرْبَعَةُ طُلَّابٍ.

ثَلَاثَةُ طُلَّابٍ.



Six students

Five students

Four students

Three students

(١٠)

(٩)

(٧)

(٨)

عَشَرَةُ طُلَّابٍ

تَسْعَةُ طُلَّابٍ

سَبْعَةُ طُلَّابٍ. ثَمَانِيَةُ طُلَّابٍ.

Ten students

Nine students

Eight students

Seven students



لِلْمَعْدُودِ الْمُؤْنَثِ

For the feminine enumerated

(٦)

(٥)

(٤)

(٣)

أَرْبَعُ طَالِبَاتٍ خَمْسُ طَالِبَاتٍ سِتُّ طَالِبَاتٍ ثَلَاثُ طَالِبَاتٍ



Six students

Five students

Four students

Three students

عَشْرُ طَالِبَاتٍ

تِسْعُ طَالِبَاتٍ

سَبْعُ طَالِبَاتٍ ثَمَانِي طَالِبَاتٍ



Ten students

Nine students

Eight students

Seven students

{ المَمْنُوعُ مِنَ الصَّرْفِ }

The Diptotes

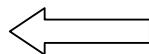
The Diptotes are nouns that do not take a single kasra nor do they take a Tanween (double vowel), which can be of: dammataan ٰ, fathataan ٰ and kasrataan ۔. So it is important to understand that if a diptote is in a sentence where it is supposed to take a kasra, it does not do so, rather it is substituted with a fatha. (Please look to the examples below)

الممنوع من الصرف لا يُحب شيئاً. وَ هُما (التنوين) وَ (الكسرة).

The Diptotes do not like two things, and they are **nunation** and the **kasra**

To Zaynab

الْيَمِنُ

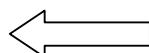


٢٠

مثال:

In the schools

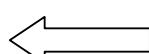
في المدارس



المَدَارِسُ

From London

منْ لَنْدَنَ.



الأنواع الآتية من الممنوع من الصرف:

The following examples are from the diptotes:

Feminine proper nouns

(العلم المؤنث)

: ١

زَيْنَبُ. فَاطِمَةُ. عَائِشَةُ. مَكَّةُ. جُدَّةُ.
 ↓ ↓ ↓ ↓ ↓
 Jeddah Mecca 'Aaishah Faatima Zaynab

A feminine proper noun designated for the
masculine

(علم مؤنث للمسمي المذكر)

: ٢

حَمْزَةُ. أَسَامَةُ. مُعَاوِيَةُ. طَلْحَةُ.
 ↓ ↓ ↓ ↓
 Talha Mu'aawiya Usaama Hamza

٣:

Masculine nouns, ending with aalif and noon on the scale of fa'laan

(الْعَلَمُ الْمُذَكَّرُ خُتِمَ بِالْأَلِفِ وَنُونٍ عَلَى الْوَزْنِ فَعْلَانُ)

عُثْمَانُ. عَفَانُ. سُفْيَانُ. مَرْوَانُ.

↓ ↓ ↓ ↓
Marwaan Sufyaan 'Affaan 'Uthmaan

٤:

The foreign proper nouns

(الْعَلَمُ الْأَعْجَمِيُّ)

يوُسُفُ بارِيسُ لندَنُ إدْوَرْدُ ولِيمُ
↓ ↓ ↓ ↓ ↓
Yuusuf Paris London Edward William

٥:

The proper nouns on the scale of af'alu

(الْعَلْمُ عَلَى الْوَزْنِ أَفْعُلُ)

أَنْوَرُ أَحْمَدُ

Anwar Ahmad

٦:

Adjective and colour on the scale of af'alu

(صِفَةٌ وَ لَوْنٌ عَلَى الْوَزْنِ أَفْعُلُ)

أَبْيَضُ. أَسْوَدُ. أَحْمَرُ. أَصْقَرُ. أَزْرَقُ أَكْبَرُ. أَحْسَنُ

↓ ↓ ↓ ↓ ↓ ↓ ↓
better greater blue yellow red black white

٧:

Adjective on the scale of fa'laan

(صِفَةٌ عَلَى الْوَزْنِ فَعْلَانُ)

مَلَآنُ. عَطْشَانُ جَوْعَانُ كَسْلَانُ

↓ ↓ ↓ ↓
full thirsty hungry lazy

:٨

on the scale of af'ilaau

(على الوزنِ أفعلاعُ)

أطْبَاءُ	أقوِيَاءُ	أصْدِقَاءُ	أغْنِيَاءُ
doctors	strongones	truthful ones	rich ones
pl.	pl.	pl.	pl.

On the scale of fu'alaau

(على الوزنِ فعلاعُ)

:٩

عَلَمَاءُ	زُمَلَاءُ	وُزَرَاءُ	فُقَرَاءُ
scholars	colleagues	ministers	poor ones
pl.	pl.	pl.	pl.

١٠ :

on the scale of mafaa'ilu

(على الوزنِ مفاعلُ)

دَقَائِقٌ. مَكَاتِبٌ. فَنَادِقٌ. مَدَارِسٌ. مَسَاجِدٌ.

↓ ↓ ↓ ↓ ↓

minutes doctors hotels schools mosques

pl. pl. pl. pl. pl.

١١ :

on the scale of mafaa'eelu

(على الوزنِ مفاعيلُ)

كَرَاسِيٌّ فَنَاجِينٌ مَفَاتِيحٌ مَنَادِيلٌ

↓ ↓ ↓ ↓

chairs cups keys handkerchiefs

pl. pl. pl. pl.

تمَ وَ الْحَمْدُ لِلَّهِ